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It is perhaps one of the great advantages of classical philology that most of the various "questions" that have vexed the minds of scholars have been incapable of solution, and consequently have always afforded opportunity for new discussion. We never expect to have the Homeric question settled; we should be sorry for subsequent generations of Greek scholars if it were, and so likewise we should be surprised at any unanimity of opinion regarding the spelling of the name of the greatest Latin poet. So when Professor Kelsey contributed a long letter to the Nation of September 5th, urging that we should all spell Vergil with an *i*, we were distinctly pleased; not that we agree with him—we expect to spell Vergil with an *e* to the end, because that's the right way to spell it; but we do not expect all others to spell it so, because there still remain so many to whom the words of the Psalmist apply.

Professor Kelsey has shown in his letter that one of the earliest of the humanists, Politian, wrote an article entitled *Quo argumento dicendum Vergilius, non Virgilius*, and from that time there were always many who preferred the *e* to the *i*. Even in those days, however, a man was not always supposed to know how to spell his own name, and the author of the *De Inventoribus Rerum*, namely Polydorus Vergilius, who not merely used the *e* himself, but also explained that his great-grandfather had done the same thing, appeared in later editions, often, with an *i*. The spelling with an *e* has been established and accepted for the Latin name, and it is the English name that still gives trouble. Professor Kelsey has found that English scholars of twenty years ago were divided in their habits, and by actual count among English-speaking students of our poet he shows that in the decade from 1887-1896 approximately one-half spelled *Vergil*, while from 1897-1906 only about one-third used this spelling. He therefore thinks that we have done enough for scholarship in having urged the spelling with *e*, and that further continuance in this would lay us open to the charge of pedantry. "On this point of classical scholarship", he says, "we have appealed to Caesar. We have offered the spelling *Vergil* because it is etymologically correct, and it has been

rejected. Shall we classical teachers and students then persist in using it as a mark of erudition, as a special badge of distinction for our class? Such use would surely lay us open to the charge of pedantry; and we may perhaps not inappropriately apply to our own conditions the words penned by Ritschl forty years ago: 'May pedantry not cast over learning a shadow to bring down upon it the ridicule of the wider circle of cultivated people!' Pedantry is a hard word. It happens to be the word that has always been applied to those who stood for the truth by those who stood for the error, and I presume it will still be so applied; but I continue to have an abiding faith in the vitality of the truth. I remember that Galileo suffered very greatly for his discoveries, and that there is still a colored *savant* of Virginia who takes issue with the recognized solar system, but still that does not affect the mass of the people, and, to compare small things with great, if the spelling of our poet's name does not continue to be a subject for professorial discussion, the chances are that the poet will finally come to be regarded as the best judge of the way in which his name was to be spelled.

But the whole discussion has a moral. The great reason why classical teachers have not the influence that they should have is that they are so utterly divided among themselves. In other branches a discovery is, as a rule, accepted by the whole body and defended, but it is practically impossible to find anything in the whole range of classical philology that finds universal acceptance. While it is well to have perennial subjects for discussion, the number of these should be restricted to problems that have not yet been solved. About other matters there should be no disagreement. We all remember how Professor Bennett maintained seven years ago that the Roman pronunciation of Latin should be abandoned. That was one thing which we believed had the support of all teachers of Latin. The question of the spelling of the name Vergil is not a serious one, but there are other questions of real moment where much could be gained for sound teaching as well for sound learning if the classical teachers could unite, and, if the example were set by scholars of the prominence of Professor Kelsey, we might soon see the dawning of a new era.

CLASS-ROOM COMPREHENSION OF CICERO (Concluded)

There is no possibility of hesitation as to which I shall choose among the fifteen sentences which have stalled my pupils. For import and for importance almost the shortest stands out preeminently.

How is one to convey to a boy the really tremendous significance of *exire ex urbe iubet consul hostem*? The boy translates it easily, 'The consul orders an enemy to depart from the city', or if he tries to emphasize the order and preserve the effect of climax he arrives at something like 'To depart from the city is the order of the chief magistrate to a public foe'. But how is the boy to realize the political atmosphere into which those words fell like a thunderbolt? For my part I cite the phrase 'irrepressible conflict', and explain how at a time when in the United States people were rather giving rein to their feelings in respect to the agitation for and against slavery than using their thinking powers toward it, when even those who thought devoted themselves to schemes for temporizing, when many people said that slavery and the union could go on existing together indefinitely, that telling phrase 'irrepressible conflict' burst into the political field like a bomb and by its detonation attracted the notice of the indifferent and cleared the comprehension of the whole nation. I tell my pupils to imagine Catiline posing as a brilliant, dashing young reformer, accepted as such by a considerable moiety of the populace, gentry and nobility, giving out that he had failed of election through the unfair influence of the existing government, and proclaiming that as he could not reform the government from within by legal methods he proposed to abolish it and construct a better government in its place, deriding the constituted authorities, and finding many unreflecting feeling that Catiline was the hope of Rome, and the magistrates a set of old slow-coaches. All this Cicero's one short sentence dissipated, and woke every hearer to a realization that the situation was not that of a promising remodeler of outworn institutions hampered by a set of hide-bound, reactionary figure-heads, but the representative of law and religion pitted against a conscienceless anarchist, an incorrigible antagonist of everything which made the commonwealth valuable, a destructive madman with no constructive policy whatever.

The fourteen paragraphs which are especially loaded with unapparent significance are so interesting to me and the responsiveness of my pupils to my method of expounding them has been so gratifying that I wish I could include them all.

Cicero's moralizings are easy enough to render

into English, but how wake a boy to the very real interest of what seems to him at first sight rather dull sermonizing?

Cicero's disquisition on inborn character versus acquired training, toward the end of his speech for Archias, seems positively composed with sentient prevision. Amid the swarm of modern instances which come crowding into one's head it is impossible to refrain from citing George the Fourth of England, Rudolph of Austria and Alexander of Serbia on one side, half Napoleon's marshals, Robert Burns, Wilkie, Walt Whitman and Abraham Lincoln on the other, with Goethe and Victor Hugo, Tennyson and Longfellow, Lord Leighton and Alma Tadema, the King of England and the German Kaiser as examples of the combination. It furnishes a subject about which any amount of judicious comment could not possibly be too much for the good of the growing lads, and they seem to like it.

The wild hyperboles of the fourth and fifth chapters of the second Catilinarian relative to Catiline's attractiveness for all and sundry kinds of sinners and criminals are easy enough to translate. But they fall dead and chill on young American ears. My pupils seem to realize something of their partisan value when I cite for comparison the effect in the Cleveland-Blaine presidential campaign of that cruelly adequate cartoon of Gillam's in Puck, representing Blaine, so often called by his admirers 'the magnetic man', with his legs turned into a big horse-shoe magnet, drawing to its poles every species of vile and villainous humanity.

To me the most delicious of the paragraphs is that transparently absurd and indubitably effective passage of the speech for the Manilian Law in which Cicero tells his auditors that they are quite as well able as Hortensius and Catulus to judge of Pompey's fitness, of the advisability of appointing him, of the broader constitutional aspects of the whole question, that the judgment of a plain Roman citizen, a shop-keeper, maybe, or an artisan, was just as good as that of Rome's best governmental experts. The whole thing is so plausible, so ingenuous, so candidly matter of fact, so straightforward an appeal to hard facts, plain reason and homely common sense on the surface, while in reality so contortedly and inveterately underhand an appeal to personal prejudice, class bias and individual vanity.

A boy misses all these fine shades, which make up the real interest of this long passage. I cite the story of a laconic speech of Webster's on a patent case. The opposing lawyer had demonstrated the originality of his client's device and its freedom from any infringement of the patent of Webster's

client. Webster rose and said something like this:

"Gentlemen of the jury, the learned counsel for the other side has talked for two days to prove to you that these machines are not alike. Look at 'em, gentlemen of the jury, look at 'em".

When I first heard this anecdote I took the speech as it was meant that the jury should take it, as the jury did take it, as a frank, outspoken, fair appeal to cold facts. Nothing could be further from its intent and its effect. It flattered the self-esteem of the jurymen by implying that they were as competent to decide the intricate mechanical question as was any self-styled expert; it tickled their conceit, it made them feel that Webster appreciated them, it subtly drew them to favor Webster's view by playing upon their self-complacency, it put into their heads without their suspecting it the tendency to accept the contention Webster stood for, it led them to decide as he wished them to decide. So was Cicero's utterance and its effect upon his auditors. Such for that matter is his uniform treatment of the jurymen in Archias' case as cultured men and literary connoisseurs capable of comprehending the worth of a literary celebrity.

Of all the passages in the six speeches I find the one most relished by my pupils is the account of the arrest on the Mulvian Bridge in the third Catilinarian. The translation of this passage fails to interest them much, but when I apply to it the methods Froude used in expanding even the briefest hints from his authorities in his sketch of Caesar, they wake up instantly. I invite them to regard the young bloods of Reate as much like those gangs of swashbucklers, descendants of the disestablished feudal Samurai, which have played so notable and so unadvertised a part in political agitation in Japan during the past thirty years; to conceive of them as ready for anything, strictly coherent among themselves, bold, quiet and discreet; to imagine them receiving word to loiter on the Mulvian bridge and at a prearranged signal to get up a general row, with what men they knew not; for what purposes they neither asked nor cared; to picture them leaning over the parapet in the dark, inwardly alert, outwardly bored, and wholly happy. On the other hand I invite them to think of the two justices (as I always call praetors) as setting out each with his sheriff's posse on some expedition the aim of which was known to themselves only; as quite casually deciding to spend the night in roadside villas, one justice with his posse on the north side of the river, on the right of the road, the other on the south side of the river on the left of the road. Then I tell them to fancy the Allobroges, their retinue and the rest on the bridge, one of the bully-boys from Reate jawing at a team-

ster with "Here, whom are you driving over?", the teamster jawing back, whereupon a beautiful shindy instantly began all along the line. The noise naturally was audible in the villas and even wakened the justices (sleeping, to be sure, with one eye open), whereupon they sallied out, each with his posse, to discover the origin of this unseemly disturbance, appeared synchronously at the bridge-ends, had the whole caravan bottled between them, arrested the lads from Reate, the Gauls and all the rest with the utmost impartiality, had everybody searched and then, after all letters were in their hands, found that they had inadvertently coerced ambassadors. After profuse apologies to the indignant Kelts, they discovered something suspicious about one of the letters and requested the Allobroges to defer their northward journey and be so good as to return to Rome and testify before the Senate. To which the Gaulish gentlemen (as had been by them previously arranged) obligingly agreed.

This sort of dramatic presentation, however baseless, gets home to a boy's real consciousness, and interests him in his work.

As with the paragraphs, so with the generalities. I yearn to descant upon each and all and could talk for hours upon any one of the thirty odd I have catalogued.

The explanation of Roman ideas of trade, credit and finance, required for the understanding of the seventh chapter of the speech on the Manilian Law, gives an opportunity for much exposition of both modern views and unalterable verities, and interests boys vividly.

The legal and general attitude of the Roman mind toward night-meetings of whatever sort for whatever purpose and the Roman horror of anyone's carrying a weapon within the limits of consecrated ground, as a voting-field, appeal to boys by their very difference from anything in our mental life. Boys are easily led to comprehend and relish the ingenuity of the manner in which mention of Pompey's name and exploits is slipped in over and over again among what are heralded as mere rehearsals of hard facts. They can be brought to realize the emotional effect of Cicero's hyperboles and the judicious craftiness of his absurd but effectual contentions that a man who volunteered to put himself under surveillance must be guilty, that arrest implied the guilt of the arrested, that a traitor was by the fact of his treason no citizen at all but a foreigner. It is harder to convey to boys in our days any sort of conception of Roman dread of a slave-rising. Still harder is it, in the face of the general and consistent misrepresentation in most books on the subject, to make them realize Cicero's

deep and simple piety and the really fervid religious faith of the masses of men to whom he spoke. To illustrate how I deal with these matters would take too long.

In treating the question how Archias could have an immense reputation in his time and retain not an atom now, I ask my boys how many have heard of Winthrop Mackworth Praed or of Nathaniel Parker Willis. None ever has. The two are perfectly in point, successful literarians and lecturers both, affluent and petted in their day and soon after wholly forgotten. I particularly point out that such a man as Archias was the nearest approach to a war-correspondent developed by Greek and Roman conditions.

The hardest point of all to make, and in my judgment the most essential for the Catilinarian speeches, is one on which the notes and introductions of all the school editions I know not only give little help but positively lead a boy wrong. He is himself too prone to think of Cicero's victory over Catiline and of Catiline's downfall as a foregone conclusion. I do all I can to counteract this delusion and to try to bring home to my boys the attractiveness of Catiline, the fascination of his personality, the plausibility of his program as he presented it, the fewness and lukewarmness of Cicero's backers before he delivered his first speech, the solidity and verve of Catiline's cabal, the indifference of the bulk of the population, the strain of anxiety Cicero was under, the nearness of Catiline to winning anyhow, and the reality of Cicero's triumph. Boys cannot expect to be interested in a contest with a foreordained result: a brilliant success against heavy odds won by a hair should interest them and does.

Most real and most vital to boys of America is the speech on the Manilian Law if presented as one of the earliest documentary records we possess of the symptoms of a republic in process of degeneration into a despotism. I dwell on this point at some length in my classes, trying to bring home to my pupils that the symptoms of decay visible in that speech are sure to appear in any other degenerating republic, that if our republic degenerates the same symptoms will appear among us and that measures to prevent their appearance among us are the surest means of perpetuating our freedom. My boys seem to comprehend this and especially to relish the obvious fact that we are at present very far away from exhibiting any one of the chief symptoms of decay disclosed in Cicero's advocacy of Pompey's candidacy for command.

I pass over the thirty-two jokes I discern without saying anything of how I make my pupils see that they are jokes. I have time for but one, the

best of the lot, Cicero's rehearsal to the people of Lucius Philippus's witticism about sending Pompey against the pirates. I direct my boys to conceive of Lucius Philippus as a mild, merry-faced, benignant, white-haired old gentleman, much like Breckenridge of Kentucky in his palmy days in our House of Representatives, to imagine him rising and saying, in a soft, low, completely audible voice:

"My learned colleague says that it is not proper to send a young man not holding any legal office in place of a consul. I quite agree. I am going to vote to send Pompey against these pirates, but I want it distinctly understood that I am not voting to send him instead of a consul; in casting my ballot I am going to vote to send him in place of both consuls."

I invite them to consider the probable general laughter, call their attention to the fact that the opposition had good law, good sense and good logic all on their side, but that they were naturally and inevitably, as in modern parliamentary practice, utterly blown away by a perfectly empty but very good joke. I illustrate by several stories and especially by a second anecdote of John Randolph of Roanoke. The story goes that on one occasion he had been violently assailed by three several adversaries, whose speeches against him had taken up two entire days. The next day was set for his answer. The House of Representatives was full, the galleries crowded, all diplomatic, executive and legislative Washington alert to hear his reply. He rose, long, lanky and leisurely. He regarded the half-domed ceiling. He spoke, parodying the poet, spoke to the universe at large, blandly and impersonally. He said, "Tray, Blanche and Towser, little dogs three, they opened their mouths and they barked at me". He sat down. His utterance was no answer to what his detractors had said of him. But it terminated the discussion more effectively than any argument. So Lucius Philippus did better than disproving the contention of the other side. He made a good joke and, behold, the other side was not merely demolished but annihilated.

To sum up. I endeavor as far as any one can compel boys to do anything, to compel my boys to pin themselves down to the naked meaning of Cicero's Latin, word-meaning, termination-meaning and collocation-meaning, as nearly as they can arrive at it from their vocabulary, their knowledge of Latin forms and of Latin syntax. I hold them tight to minutely accurate rendition into clean, natural English. Then, if they cannot understand the meaning from such translation, I ransack the universe for illustrative matter to help them toward comprehension.

In closing I wish to apologize for the frequent occurrence of the first personal pronoun in this address. I endeavored to get rid of it and substitute vague language, but found all the interest of what I had to say elided with the obnoxious pronouns. I have, as it were, conveyed you to my class-room and exhibited myself, so to speak, in my shirt-sleeves. My methods have been successful as far as I can judge from the opinions of my chief, from the parents of my pupils, from the pupils themselves and from their behaviour at college. But I do not wish to be misunderstood. I am not claiming any special excellence for my methods as compared with any other man's methods. It seems to me that each man's methods are the best for himself.

What I have said has no bearing upon scholarship and refers only to teaching. Some one may say that the methods divulged are theatrical and questionable. Yet all psychologists and pedagogists seem agreed that spontaneous attention on the pupils' part is far more profitable than forced attention. The problem how to produce spontaneous attention has solved itself in my classes by the use of those methods, some samples of which I have laid before you.

Recalling the time when I was a young man with no method whatever, groping helplessly to find one, I think it possible that what I have said may be not without value for some one here and there. Even a wrong method enthusiastically and confidently applied is better than a good method mishandled, far better than no method at all. EDWARD L. WHITE

THE BOYS' LATIN SCHOOL, BALTIMORE.

SUMMARY

The School Review for June contains a "Symposium on the Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Law, from the Point of View of the Profession", forming a part of the program of the Classical Conference at Ann Arbor, Michigan, March 27, 1907. The substance of one of these papers is, very briefly, as follows:

I. The Value to the Lawyer of Training in the Classics, by Merritt Starr of the Chicago Bar (pp. 409-416).

The primary need of the lawyer is common sense, i. e. judgment. His contentious work is concerned largely with (1) the ascertainment of facts and their proof, (2) the ascertainment of the law and its authoritative statement, (3) the interpretation of the law, (4) its expression, and (5) its record. Along with these positive operations go the negative, that is, the working out in thought of the probable moves of one's opponent. What faculties

are most necessary for the carrying out of these processes? For the first three the faculty of judgment, which "measures, weighs, compares and balances" the conflicting phases of a complicated set of facts, and the conflicting motives, statements, etc., of the parties and the witnesses. For interpretation the dialectic faculties also are required, the power to examine critically, to discover meanings and their mode of expression. Judgment is interwoven with all these. In the expressional and record-making work, the language faculties are the prime factors. Hence "the faculties of judgment and the linguistic faculties are pre-eminent in the work of a lawyer, and should be developed by special education". The best training for this purpose is secured through the study of the Classics. In translation the student must "weigh, compare, contrast and balance" meanings to obtain (1) the real meaning of the original, (2) the best English equivalent. He must regard the connectives and less important words as signs and observe them accordingly. He must choose between cases having the same form, between the different uses of the subjunctive, between the different rhetorical forms to which the sentence may belong, and at each stage he must check his work to see that he is right. In short he must exercise his judgment.

Comparing the classics with (a) mathematics, (b) the modern languages, (c) the natural sciences, (d) the applied sciences, (e) historical studies, (f) philosophical studies, the speaker contended that the Classics give superior training, because, "while each of the other groups has some point of excellence in which it surpasses all others, yet in the discipline of the faculties which measure, and weigh and compare, and contrast and balance the different elements, and exercise selection and make decision among them, the study of the Classics surpasses them all". In mathematics there is practically but one solution, obtained in but one way, hence little exercise of the judgment; in the case of the modern languages residence in the country solves most of the difficulties; the natural and applied sciences train chiefly the powers of observation; the historical and philosophical studies, after the initial stages as information studies, come next to the Classics in training the judgment, but they require a basis on which to build.

From the point of view of the lawyer as a business adviser, perhaps his chief work at present, "the mind trained by the rules and exceptions of classic syntax and their examples in literature has a familiarity with the forms of thought as distinguished from the words in which they are expressed, which nowhere else . . . can be acquired so well".

The argument that the Classics are uninteresting,

hard and dry, is for the lawyer an important element in their value, for the study of uninteresting statutes and ancient blue books must form a large part of his work. Special aptitude may overcome one's dislike for the drudgery, but the average youth needs the special training in the interpretation of documents that are uninteresting, and this preliminary difficulty should be conquered before he enters upon his work.

The additional arguments might be adduced of the number of terms adopted bodily from the Latin, the Latin terminology characteristic of the law, the fact that our law is founded upon the Roman law, etc. In this connection the speaker regretted that courses in the Institutes of Gaius and Justinian are not more frequently offered, so that students might have an opportunity to become familiar not only with classical forms of thought and expression but with legal conceptions also.

"We know, of course, that the slang of the street, the jargon of the market-place, and the vogue of the moment pervade the current use of English. This is true of every other language in current use. We know again that among the thousand books put forth each year, but one or two survive and are worthy our study. And we are oftentimes perplexed to select those two, and avoid loss of time and effort upon the unworthy. But among the Classics the winnowing hand of time has made the selection for us. The slang, the jargon, and the vogue have passed. The clamorous utterances of the ephemeral and the unworthy have perished. The fittest, however, survive.

One accent of the Holy Ghost
The heedless world hath never lost.

And these are our Classics; these the testings and selections which the ages have pronounced worthy. It is the absorption of these, the mastery of their spirit, and the equipment that they yield which give to the educated lawyer his special strength; which give the educated man in every field his sense of kinship with the great minds of all ages; which store his mind with the resources of the world; which give the spirit and leading which he needs.

The man who knows his Classics goes through the work of life saying:

I have heard the lofty paeans
Of the masters of the shell,
Who have heard the starry music,
And recount its numbers well;
Olympian bards who sung
Divine ideas below,
Which always find us young
And always keep us so.

And he has within him the sense of largeness and of power that gives him in some degree, however

small, a fellowship with the greatest and noblest—with

Caesar's hand, and Plato's brain,
The Lord Christ's heart, and Shakespeare's strain".

TEACHERS COLLEGE

THEODORA ETHEL WYE

NOTES

The Classical Club of the Normal College, New York City, heard Professor Charles Knapp of Barnard College on October fourth.

Travel in Ancient Times as seen in Plautus and Terence was the attractive topic of the lecture.

Professor Knapp illumined for us the company of travelers of Menander's day with the scholarly light of extracts from the sources and the personal light of his own enthusiasm. We saw the pilgrims in the low-crowned broad-brimmed hats going about the business of travel—the excursionist being then unknown. There were the *miles*, the *mercator*, owning his own ship, the rescuer of lost or kidnapped children—with now and then a *legatus publice missus* or some other. No extensive travel by land is mentioned. To reach a city's port or its suburbs was sufficient for the journeys that must be made on foot. The Athenians loved to live in the country. There is, therefore, much talk of travel *rus* and *rure*. By sea more ambitious journeys were made as far as India and into Africa. Stay-at-home personages in the plays send letters to those who are *peregre*, or receive them from travelers in distant lands. It becomes clear that considerable traveling was done.

The lecture may be found printed in Classical Philology, volume 2, numbers 1 and 3. There was a strong inspiration in hearing it delivered by the author and in sharing his evident delight in the voyaging of the very real men and women that live in the plays of Plautus and Terence.

NORMAL COLLEGE

JEANNETTE S. SEWELL

Professor John C. Rolfe, of the University of Pennsylvania, is in Rome for the academic year, as annual professor in the American School of Classical Studies.

Professor J. L. Moore, of Vassar College, has just returned from a year abroad, spent largely in Italy in study.

Dr. Duane Reed Stuart, who came to Princeton University two years ago as Preceptor in Classics, is now Professor of Greek and Latin at that university.

At the beginning of the current academic year Professor Edward Capps, who for a number of years has been at the University of Chicago as Professor of Greek, came to Princeton University as Professor of Classics.

Among the preceptors this year at Princeton University are two former Rhoades scholars: Mr. William Fleet of Virginia, and Mr. Paul Nixon of Connecticut.

In January next Professor G. L. Hendrickson will go from the University of Chicago to Yale University, to succeed, it is understood, Professor Tracy Peck, who is to retire at that time.

Dr. E. H. Sturtevant, who for several years has been Instructor in Greek and Latin at the University of Indiana, has come to Barnard College, as Tutor in Classical Philology.

Several well-known teachers in the High Schools of New York City have recently been promoted to be First Assistants in Classics (heads of departments). Dr. Ernst Riess is now head of the department of Classics in the Boys' High School, Brooklyn. Mr. Max Radin occupies a similar position in the Newtown High School, Long Island, Mr. Paul Jenks in the High School in Flushing, Mr. Chas. E. Dixon in the Eastern District High School. Mr. Harry F. Towle, formerly of the Boys' High School, Brooklyn, is now Principal of the Curtis High School, at New Brighton, Staten Island.

The dates and places of Mr. Horton's lecture on The Greeks of To-Day are as follows: Rochester, November 14; Washington, Pa., November 6; Pittsburgh, November 18; Washington, D. C., November 20; Baltimore, November 22 (afternoon); Philadelphia, November 23 (afternoon); New York, Monday, November 25, at 4.30, in Room 305 Schermerhorn, Columbia University. The lectures are free to the public.

THE NEW YORK LATIN CLUB

will hold three luncheons in the current year. Speakers for two of these have already been secured as follows:

December 7, 1907, Professor Charles P. Parker, Harvard University: *Latin Life through Latin Language*.

February 15, 1908: Dr. Edgar S. Shumway, Manual Training High School, Brooklyn: *The Source of the Law*.

Luncheon will be served promptly at noon. The place of the luncheons will be announced in the next issue of The Classical Weekly.

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York, enclosing checks as follows: for the three luncheons, \$2.00; for the three luncheons and membership in The Latin Club, \$2.50; tickets for any one luncheon, \$1.00.

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